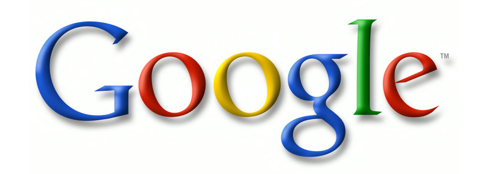




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WADE.

Paris. — Imprimerie d'Éverat et Cᵉ, rue du Cadran, 16.

WADE.

LETTRE

A M. HENRI TERNAUX-COMPANS,

DOCTEUR EN PHILOSOPHIE DE L'UNIVERSITÉ DE GOETTINGUE,

SUR

UNE TRADITION ANGLOISE DU MOYEN AGE,

PAR

FRANCISQUE MICHEL.



PARIS,
CHEZ SILVESTRE, LIBRAIRE,
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LONDRES,
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MDCCCXXXVII.

Mon cher Henri,

A qui puis-je mieux adresser les notes suivantes qu'à vous, qui possédant toutes les langues anciennes et modernes de l'Europe, les parlez presque toutes, et avez lu un si grand nombre des livres à la composition desquels elles ont servi? J'eusse été un moment indécis sur le choix du nom a placer en tête de ces extraits, que le vôtre, répeté par les volumes qu'une amitié prévenante a fait passer de votre précieuse bibliothèque sur ma table de travail, m'eût tiré sur-le-champ d'embarras. Veuillez donc lire cette compilation de passages qui appartiennent à des livres pour la plupart inconnus aux

savants françois, mais non pas à vous, et peut-être pourrez-vous dissiper l'obscurité que certains d'entre ces passages ne font que déplorer. Dans ce cas-là, l'espèce de programme que je vous adresse sera bientôt oublié pour faire place à l'exposé de votre découverte, sinon le premier restera comme un appel aux savants futurs qui exploreront des manuscrits encore ensevelis dans la poussière des bibliothèques publiques et particulières de l'Angleterre et de la France.

Vous vous rappelez ces vers de Chaucer:

And eke thise olde widewes (God it wote)
They connen so moch craft on Wades bote[1]...

Vous savez qu'ailleurs le même auteur dit:

He songe, she playede, he tolde a tale of Wade[2].

A ce sujet, Walter Scott s'écrie:

Tantamne rem tam negligenter? says Tyrwhitt, of his predecessor Speght[3]; who in his commentary on Chaucer, had omitted,

[1] *The Merchantes Tale*, v. 9297 des *Canterbury Tales*, édit. de Tyrwhitt, Oxford: at the Clarendon press. MDCCXCVIII, in-4°, t. I, p. 379. Voyez aussi la note du tome II, p. 459.

[2] *The Booke of Troilus and Cresseide, book III, line* 615. — *The Works of Geoffrey Chaucer*, édition de John Urry, London, MDCCXXI, grand in-folio, p. 296, col. 1. P. 70, col. 2, du glossaire, cet éditeur répète en partie la note de Speght.

[3] C'est à lui que l'on doit l'édition de Londres, in-folio, de 1598, et celle de la même ville imprimée par Adam Islipp, en 1602, in-folio. Au

as trivial and fabulous, the story of Wade and his boat Guingelot, to the great prejudice of posterity; the memory of the hero and the boat being now entirely lost [1].

Dans le roman anglois de *Sir Bevis*, nous lisons ces vers :

After Josian'is cristing,
Beues dede a gret fighting, —
Swich bataile ded neuer non
Cristene man of flesch and bon, —
Of a dragoun thar beside,
That Beues slough ther in that tide :
Saue Sire Launcelet de Lake,
He faught with a fur-drake,
And Wade dede also,
And neuer knightes boute thai to,
And Gij of Warwik ich understonde
Slough a dragoun in Northhomberlonde [2].

mot *Wades bote* du glossaire de cette dernière édition se trouve la malencontreuse note à laquelle Tyrwhitt et Scott font allusion. La voici : « Concerning *Wade* and his bote called Guingelot, as also his straunge exploits in the same, because the matter is long and fabulous, I passe it over. »

[1] *The Lay of the last Minstrel,* in-4°. London : 1805, p. 238.

[2] *Metrical Romances of the thirteenth, fourteenth, and fifteenth centuries : published...* by Henry Weber. vol. III, Edinburgh : 1810, petit in-8°, p. 313. A ce passage donné d'après le manuscrit Auchinleck, l'éditeur ajoute des notes dont nous répéterons celle-ci, relative à Wade : « This is a valuable addition to our knowledge of the achievements of this hero, the loss of whose *gest*, which is mentionned by Chaucer, has been so much deplored. Wade's adventure with the dragon is only alluded to in the Auchinleck and Stafford MSS. of Sir Bevis. »

Dans un dénombrement de héros de romans qui se trouve dans une traduction manuscrite de Guido de Colonna attribuée à Lydgate, et conservée dans la bibliothèque Bodléienne, on lit ce passage :

> Many speken of men that romaunces rede
>
> . . . .
>
> Of Heveloke, Horne, and of Wade [1].

Dans la traduction latine du Troïlus de Chaucer faite par Kynaston, qui y a ajouté un commentaire[2], on lit la note suivante:

In his (Chaucer's) time there was a foolish fabulous legend of one Wade and his boate Guingelot wherein he did... many strange things and had many wonderfull adventures, not much unlike that man and his boate in our time who layed a wager that never going out of his boate and without any other helpe but himselfe, he would in a certaine number of days go by land and by water from Abingdon (Oxfordshire) to London, and in his passage would go over the top of a square steepel by the way, which thing he performed, and wonne his wager.

La dernière partie de cette note nous fait regretter que Kynaston ne nous ait pas dit quelque

[1] Warton, *History of English Poetry*, édition de Price, t. I, p. 123, note y.

[2] Ce manuscrit appartenoit à M. Waldron, qui en a publié un specimen sous ce titre : *the Loves of Troilus and Creseid, written by Chaucer; with a commentary, by Sir Francis Kinaston : never before publi-*

chose de plus sur le compte de ce batelier qui naviguoit au-dessus d'un clocher, etc. Pour ce qui concerne Wade, cet auteur ne nous apprend rien de nouveau à son sujet; il ne paroît même pas qu'il ait connu le roman de ce héros et de son bateau, et sa comparaison nous semble faite au hasard.

Nous avons quelques raisons de croire que ce bateau n'étoit pas d'une course aussi rapide : en effet, dans l'*Edda* il est dit qu'Odin avoit un valet et une servante nommés *Ganglate* et *Ganglœt*, mots qu'on dit signifier *marchant lentement*[1].

Après avoir rapporté les passages de Lydgate et de Chaucer relatifs à Wade, les notes de Speght et de Tyrwhitt ainsi que le passage de Sir Francis Kynaston que nous avons donné, Ritson ajoute :

He (Wade) is suspected to have been either a Scot or a Pict (or *Pik*, as mister Pinkerton wil have it), and to have been the chief or leader in an irruption through the roman wall; in which was a chasm known, in old time, by the name of «*Wades-gapp.*» See Wallises *History of Northumberland*, II, 3, n (*e*)[2].

shed. London. Printed for and sold by F. G. Waldron, M. DCCXCVI, in-8°. Voyez p. xvi.

[1] Voyez Robert Sheringham, *de Anglorum gentis origine Disceptatio.* Cantabrigiæ, excudebat Joann. Hayes, anno Dom. M. DC. LXX, in-8°, p. 324.

[2] *Ancient Engleish metrical Romanceës, selected and publish'd* by Joseph Ritson, vol. III, MDCCCII, pag. 265, 266.—«Robertus Thirlwall fuit seisitus de et in manerio de Thirwall, Lowbyre, le Hill, Chappel, *Wade's* Gapp, *Cruke*, Wardhaw-hill, Shaw-field, Dirt-house, Over-hill, Brow

Sir Walter Scott pense que le roman de Wade étoit une composition des frontières de l'Écosse. Il ajoute que le château de Wade s'élevoit près de la muraille romaine[1].

houses, Brunt-Walls, Holly-house, cum terris in Hexham, Estree, Newbrugh, Haltwesel, Byddlesse, et Blind-gapp. — Escaet. de Anno 10 *Eliz.* » *The natural History and Antiquities of Northumberland: and of so much of the Country of Durham as lies between the rivers Tyne and Tweed, commonly called North Bishoprick. In two volumes. By* John Wallis, A. M. London : printed for the author, by W. and W. Strahan, MDCCLXIX, deux volumes in-4°.

[1] *Sir Tristrem; a metrical romance of the thirteenth century : by Thomas of Ercildoune, called the Rhymer. Edited from the Auchinleck MS.* by Walter Scott, Esq. advocate. Edinburgh : by James Ballantyne, for Archibald Constable and co., etc. 1804, in-8°, p. lxi ; et édition d'Édimbourg, 1819, in-8°, p. lxiii : « The romance of *Wade*, twice alluded to by Chaucer, but now lost, was probably a Border composition. The castle of this hero stood near the Roman Wall, which he is supposed to have surmounted; and it was long inhabited by his real or fancied descendants. It is absurd to suppose, that Norman minstrels came into these remote corners of the kingdom to collect or celebrate the obscure traditions of their inhabitants; although, finding them already versified, they might readily translate them into their own language. » M. Thomas Wright nous écrit : « All that Ritson and Scott say about Wade being a Scotchman, and the romance having originated on the border, is great nonsense. The old Northern and Saxon romances existed in two different forms in England. First they were preserved in the romances of the mythic cycles, which romances were, according to the manner of their forefathers, long sung in the halls of the Saxon nobles. The subjects of these romances were perhaps many of them more popular in one tribe than another, and amongst the people of that tribe the tradition was more vivid. As these tribes settled in different parts of England they brought these traditions with them, and, as doubtlessly in the country whence they came these traditions were located in particular positions, so when in their new settlements in England the mind of the people among whom any particular tradition was popular, which naturally preserves its

Conybeare pense que le roman de Wade étoit en anglo-saxon:

Chaucer enumerates the adventures of Wade and his boat, a fiction also of the same school (see Wilkina Saga), among the romances of price: so that we have probably lost a Saxon poem on this subject [1].

Après tout, ce Wade peut-être n'étoit-il que le même dont il est question dans la *Wilkina Saga*, chap. XVIII, XIX et XX [2], que nous rapporterons ici, quoiqu'ils ne mentionnent nullement la tradition qui fait l'objet de nos recherches:

traditions by local associations, soon regarded the old stories as referring to places and objects which were every day before their eyes, and there sprung up Wade's castles, and Wade's gaps, and the like. The romances are, unfortunately, in most cases lost; but the names which popular tradition had given to places and things remain, while even the traditions themselves are but faintly remembered; and hence people have been often led into the error of making Scotch and English heroes of a comparatively modern date out of names which have reference to the earliest period of Teutonic mythology. »

[1] *Illustrations of Anglo-Saxon Poetry*. By John Josias Conybeare, M. A., etc. London: printed for Harding and Lepard, 1826, in-8°, p. lxxviii.

[2] *Wilkina Saga, eller Historien om Konung Thiderich af Bern och hans Kæmpar* (*Historia Wilkinensium, Theoderici Veronensis ac Niflungorum*)... opera Johannis Peringskiold. Stockholmis, A.DN. M. DCC. XV, in-fol. p. 34-41.

Fra Vilkina Konge er han getur Vada Risa vid Sækonunne.

Vilkinus Kongur i Vilkinalande, hañ var rikur og hermadur mikill. Thesz er getid eitt hvort sinn, ad hann fer med Her sinn i Austur weg, og sem Vilkinus Kongur fysist ad fara heim aptur i sitt land, og hann liggur vid land a Ruszia landi, tha var thad eitt hvort sinn ad Kongur sialfur geingur a land upp fra skipum sinum einsamann, og fer a eirn skog suo ad einginn hans manna var hia honum, og thar i skogenum sier hann og hitter eina konu, su var fogur næsta, og syndest honum konann einka frid. Konginum rann hugur til hennar, og geck thangad sem hun var firer, enn thetta var eige onnur kona, enn sem menn kalla Sækonur, enn thad a edle i Sæ sem skrimsl, enn synest a lande sem kona. Enn Vilkinus Kongur leggur hendur umm hals henni, og kysser hana og kristir, og legst hann sidann hia henni. Og er hans menn their er honum skylldu fylgt hafa missa hans og sakna sidann, tha foru their ad leita hans fast umm skogiñ, og thvi næst kemur Kongur til sinna manna og sinna skipa. Og thegar er byr gefur, sigla their i haf, og tha er their koma langt i haf undann landi, tha kemur upp hia Kongs skipenu umm liptingina kona ein, og tekur i skipstafninn, og helldur suo fast ad skipid stendur kirt: og nu kemur Konge i hug hvi gegna mune, og hugsar hann ad thessa somu konu mun hann hafa fundit i skoginum hia sævar strondu, og mællte til hennar, lat osz fara vora leid, og ef thu att nockuð erendi vid osz ad tala, tha kom til mins lands, og man eg thar vel fagna thier, og ver sidann med mier i godu ifer læti; og nu lætur hun laust skipid, og fer aptur sioinn, enn Kongur fer leid sina aptur til sins rikis. Og er hann hefur heima verid eitt misseri, tha kemur til hans kona ein, og seiger ad hun fer med hans barn, enn hann kennir fullgiorla thessa konu, og lœtur flytia hana til eins busz er hann a, og er hun

De Vilkino rege filium suscipiente Vadum gigantem ex conjugali mixtione cum monstro marino.

Vilkinus qui Vilkinorum regno imperitabat, opibus atque bellandi gloria inclutus erat. De illo memoriæ proditum habetur, quod aliquando cum exercitu suo per mare australe expeditionem susceperat. Hunc lares suos domum repetiturum, ad littus quoddam Ruslandiæ in anchoris tenuisse. Ac vero regem remotis arbitris, in littus forte exscendisse, ingressumque nemus proximum absque famulitio ullo. Hic inter arborum opaca fœminam quandam conspexisse pulcritudine ac specie decoram, suoque animo valde placentem. Proinde amore erga hanc accensum regem, fœminam propius adivisse. Sciendum vero hanc non aliam fuisse, quam monstrum illud, quod vulgo homines vaccam marinam appellare solent, cujus naturæ proprium est, plurimum in undis marinis versari velut monstrorum principem, in terræ autem solo constitutam, sub mulieris imagine apparere. Hanc adiens Vilkinus, collum ejus palpitando basiatur, ulnisque arcte amplexatam, ad concubitum sollicitat. Mox regii ministri, qui dominum suum sequuturi fuerant, eum amissum desiderantes, per nemus investigaturi properant, rege interea statim ad agmen suorum navesque revertente. Ventum nacti secundum, navigationem suscipiunt. In salum longius provecti, à continente remoti, forte ad puppim navis regiæ exsurgens conspicitur fœmina, gubernacula apprehendens, navemque in medio cursu remorata; regem subitaneus ille visus commovit venitque ipsi in mentem, illam haud dubio esse mulierem in nemore sibi modo repertam, prope maritimum litus. Hanc proinde affatus, ut ipsos missum faceret rogavit. Secum vero si quid negotii transigendum haberet, ad suum accederet regnum, omnibus honorum officiis ibi prosequenda, paribusque secum delitiis fruitura. His ipsa pollicitis delinita, navem remisit, undis se rursum

hefur dvalist thar litla hrid, elur hun sveinbarn, og er sa sveirn kalladur Vade; og nu vill hun ecki dveliast thar leingur, og hverfur a brott og einginn madur veit hvad af henni vard sidann, og theszi er hann ox upp, verdur suo mikill ad hann er Rise, og bra thvi miog til sins modernis, ad hann var ei sem mensker menn, hann var illur vidur skiptis, og firer tha sok var hañ othockasœll, og hans fader ann honum litid, og tho gefur hann honum tolf bu i Svithiodu adur enn hann andast. Kongur a annann son ungan, sa heiter Nordian, hann er mikill madur firer sier, og allra manna vœnstur og sterkastur, hardur og grimmudigur, og singiarn af fe og ovitur hia tvi sem hans frœndur voru firr, og firer tha sok fieck hann ecki lof so mikid sem hans fadir, tho var Nordian Kongur mikill hofdingi, adur enn til hans kom Hernit Kongur af Ruszia landi, og heriadi, enn umm sider kom Nordian a hans miskun, og var sidann hans under-Konungur, og galt skatt a medann hann ifdi, sem nu mun seigast. Hans syner voru their fiorer Risar, er sidar mun getid verda, Vidolfur Mittumstange, Aspilian, Aventrod og Eddgeir, theszer voru allir hiner bestu af-burda menn firer sakir afls og hardfeingis, og vopnatheirra er miklu voru betri enn flest onnur.

committens, rege interim sua via festinante ad regnum suum. Post transactum domi semestre anni tempus, ipsum accessit mulier quædam ab illo imprægnatam dicens. Hanc cum rex probe de facie agnovisset, in vicino prædio hospitium ei præberi jussit; illa vero post aliqualem ibi temporis moram, prolem enixa est masculum, cui Vade nomen inditum est. Cæterum longioris moræ illic pertæsa, lares illos deseruit, nescientibus cunctis quid ipsa inposterum factum sit. Adolescens autem infans puer, ad giganteam magnitudinem excrevit, utque plurimum naturæ maternæ genium referens, inhumanis prorsus moribus suis, dum maligni ipse ingenii indolisque, in conversatione asper erat, quam etiam ob causam aliis ingratus, patri etiam suo parum acceptus habebatur. Interim tamen duodecim pagos in Suionia paulo ante mortem suam, ei legavit parens. Alius insuper filius minorennis, nomine Nordianus, regi natus erat; is ingenio promtus erat, atque robore corporis valens, patri suo apprime charus, quemadmodum in sequentibus dicendum erit. Porro innata puero ferocia audaciaque, insolitusque animi fervor aderat, præter solitum gentis suæ morem, unde adeo factum, ut minori laude, quam suus olim pater, a civibus prosequutus sit. Ac vero nihilo tamen minus inter duces præstantissimos eminebat Nordianus, antequam eum bello lacescere cepit Hernitus Ruslandiæ rex. Hujus denique favorem sibi exoravit Nordianus, submissione ei præstita, persolutoque tributo, durante reliquo vitæ suæ tempore, quemadmodum porro descripturi erimus. Filios genuerat gigantes illos quatuor, quorum post hac memoranda erunt facta, nimirum Widolfum Mittumstangium, Aspilianum, Aventrodum atque Edgeirum, mortalium omnium maxime fortissimos atque ferocissimos, tractandis etiam armis capacissimos, quippe quos peculiari arte affabre perpolire atque conficere noverant.

Fra Vada Risa og Velint syne hans er hann kom til Mimis smids i Hunalandi.

Vade Rise er nu a Siolandi sonur Vilkinus Kongs og sio-konunnar, sem firr var frasagt ad buum theim sem fader hans gaf honum, og eckier thesz getid ad hann hafi barattu-madur verid, nema unat vidur thad er hans fader gaf honum, thegar firer andverdu. Vade Rise atte eirn son og hiet Velent, hañ var efnilegur madur. Tha er hann niu vetra gamall, er Vade vill ad hann neme ithrott nockra, spurt hefur hañ til eins smids i Huna-landi sa heiter Mimir, eg her hañ allra manna hagastur, og thingat fer Vade Rise med son sinn Velent og feck i hond Mimi, ad hann skuli kenna honum jarnsmidi, sidann fer Vade Rise heim i Sioland til bua sinna. J thann tima var med Mimi Sigurdur Sveirn, og giordi margt illt hans smidiu-sveinum, bardi tha og bœisti. Tha spurdi Vade Rise ad hans son Velent var illa leikinn firer Sigurde, og giorer bod epter honum, og kemur hann heim i Sioland, og nu hefur Velent verid i Huna-landi thria vetur, og er hann nu tolf vetra gæmall, og nu dvelst han heima medur sinum fodur tolf manude, og thockast hann hvorium manne vel, og allra manna er hann hagastur.

De Vadio Gigante, ejusque filio Velinto (sic), *qui ad Mimerum fabrum in Hunalandiam missus est, ut fabriles edisceret*

Vadius Gigas, Vilkini regis filius, ex monstro marino femina ipse genitus, in Selandia sedem suam habuit, apud prædia illa quæ suus ipsi legaverat pater, prout in superioribus a nobis dictum fuit. De illo enim haud usquam proditum reperitur militiæ artibus deditum fuisse, quin potius contentum vixisse forte illa a patre initio obtenta. Vadius filium habuit nomine Velentum, haud improbæ frugis. Quem, quum nonum ingressus esset ætatis annum, arti alicui manuariæ addiscendæ imbuendum voluit parens. Ac vero quum celebris ea tempestate per orbem esset fama Mimeri fabri, qui in Hunalandia habitavit, ab opera præstantissima, hunc ipse una cum filio adeundum sibi censuit, tradiditque ejus disciplinæ informandum Velentum, ut in fabrilibus erudiretur opificiis. Quo rite curato negotio, ad lares suos in Selandiam remeavit Vadius Gigas. Forte eodem tempore apud Mimerum commorabatur Sigurdus vir juvenis, cui solenne erat fabrilium operum famulis atque ministris, iniquis modis insultare, pugnis etiam ac verberibus eos lacessere. Igitur inaudiens Vadius Gigas, filium suum Velentum indignis modis a Sigurdo tractari solere, eum domum ad se accersivit. In Selandiam igitur revertebatur, post exactum triennium integrum in Hunalandia, expletosque ætatis annos duodecim. Ita vero apud patrem domi vivens per annuum spatium, omnium benevolentiam sibi acquisivit, excelluitque in fabrilium operum ingenioso artificio.

Fra Vada Risa og dvergonum, og dauda hans og theirra.

Vade Rise spir ur Siolandi, hvar bua tveir dvergar, i einubergi, er heiter Kallova: Theszer dvergar kunnu betur ad smida, af jarne, enn engi adrer, hvarke dvergar nie mensker menn: vel kunnu their ad giora allskonar jarn, bœdi sverd og briniur, og hialma, af gulli og silfri. Kunnu their ad giora allskonar gersemar, og af hverium hlut er smida ma, tha kuñu their ad giora hvad sem their villdu giort hafa. Nu tekur Vade Rise son sinn Velent og fer heimann, og kemur til Græenasunds og tha er thar ecki skip ifer ad flytiast sundit, og beid hañ thar umm hrid. Og nu tekur hann sveininn setur a oxel sier, og vedur ifer sundit, enn thad var niu alna diupt, og ecki er af theirra ferd ad seiga adur enn their koma til bergsins. Vade Rise hitter thessa dverga og mællte vid tha, thann Svein til sin eina tolf manude, og kenni honum allskonar smid, enn hann vill gefa theim suo mikid gull sem their verda og seiger ad thar hefur hann son sinn Velent, og vill ad their taki asatter. Nu seigia their dvergarner ad their munu taka vid thessum sveine, og kenna honum allskonar hagleik, ef Vade Rise vill gefa theim mork gulls, og thad vill hann, og fær thegar i hendur theim. Og nu leggia their stefnudag a tolf manada freste, i hvorn tima er hann skal koma eptir sveininum, og thetta kaup er med fullnadi. Vade Rise fer nu heim i Sioland, eñ Velent er epter, og nemur smidi, og sua er hañ næmur, ad hver-vetna smidar hann, er their giora firer honum, og suo vel thionar hañ dvergonum, ad tha er Vade Rise fadir hans kemur eptir hanum ad riettum kaupmala theirra, tha vilia their hann eige braut lata fara. Og nu

De Vadio Gigante, atque geniis, ut et de singulorum nece.

Forte inaudiverat , in Selandia habitans Vadius Gigas, binos genios intra montis cujusdam claustra commorari, quem Kallovium homines nuncupabant. Hos in operibus fabrilibus faciendis, non suæ tantum sortis virunculis, sed etiam hominibus quibuscunque aliis præstare; etenim ex ferro varia fabricare instrumenta, enses, loricas, galeasque; nec minori industria auri argentique vasa conficere posse, ac vel quovis in metallo formas apte exprimere ad lubitum usque. Itaque filium Velentum una secum accipiens Vadius Gigas, domo profectus est. Accedens autem prope fretum Gronasundium, eum navem ad transfretandum nullam adipisci posset, per tempus aliquod ibi subsistere decrevit. Igitur imposito humeris suis juvene filio, fretum pedibus transvadat, quod altitudinis erat novem ulnarum. Nec vero aliud memorabile accidit magis in itinere illo, donec ad montem geniorum domicilium appulerunt. Hic genios adiens Vadius Gigas, sermone eos compellat, significatque se gnatum suum Velentum una adduxisse, quem illorum disciplinæ per annui temporis spatium informandum cupiat, in fabrilium operum arte omnimoda, soluturum se in vicem didactrum, de quo pacti fuerint. Juvenem in disciplinæ suæ alumnum se recepturos pollicentur genti, vario ac omniscio opere fabrili probe sub ipsis imbuendum; vicissim stipulante Vadio Gigante soluturum se didactri loco auri puri marcam integram, quam simulac in manus illorum consignavit. Dies hinc ipsis condictus, quo post elapsum anni unius curriculum, pro juvene filio recipiendo rediturus erat pater. Hoc pactum ratum voluere singuli. Vadius Gigas Selandiam repetit, relicto post se filio Velento, qui fabriles operas mox tractare cœpit. Tanta autem ipse erat in addiscendis artibus felicitate, ut mira industria imitaretur ostensum

bidia their Vada Risa ad sverninn skuli thar vera adra tolf manadi, og helldur enn Velent fari a braut, tha vilia their gefa aptur tha mork gulls, er their toku firer hann, og vilia their kenna honum halfu meire hagleik eñ firr hefur hann numid, og thennann kost thiggur Vade Rise og leggia nu med sier stefnudag, og nu ydrast dvergarnar, er their skulo sua dyrt kaupa hans thionustu. Nu mœla their vid Vada Risa, og seiga sua, ef hann kemur eige i rettann stefnudag eptir syni sinum, ad tha skulo their i leyfi hofud hans afhoggva, og thennann kost thiggur Vade Rise, og vill nu heimfara. Nu kallar Vade Rise son sinn Velent til sin a einmæli, og bidur hann fylgia fier ut af bergino, og sua gerir hañ nu rædast their margt vid. Vade Rise hafdi eitt sverd, og hann tekur thad sverd og hann tekur thad sverd og stingur i eitt riskiar sua at ecki kom hann upp a. Tha mællti hann til Velents; ef eg kem eigi til stefnu theirrar sem nu er mællt vor a milli og kann thvi nockut ad brigda, og vilia dvergar theszir hafa lif thitt, tha tak thetta sverd, og ver thig vel og dreingelega, betra er thad enn vera myrdur af tveimur dvergom, og thad villda eg ad frændur vorir segdi, ad eg efdi helldur uppalet sun enn dottur thar sem thu ert, enn eg mun eigi sua til ætla, ad eg kome eptir stefnudag thann sem nu er radinn. Nu skiliast their frændur, og fer Vade Rise heim til bua sinna, enn Velent geingur inn i bergit til dverganna, og nemur nu halfu betur en firr, og adur enn lietti tha kann Velent allann thann hagleik er dvergarner kunnu, og tho thionar hann theim vel, og god thyker dvergonum hans thionusta, eñ tho ofundar tha miog, hvorsu hagur hann er ordinn, og thad giora their sier i hug, ad hann mun

sibi a magistris artificium. Fidelitatem insuper suam tantopere dominis probavit, ut condicto tempore ad recipiendum juvenem adveniente patre, eum nullatenus missum a sese maluerint. Imo vero de novo paciscuntur cum Vadio Gigante, ut alios duodecim menses apud ipsos permanendi facultatem indulgeret juvenem, ac se potius restituros auri pondo illud antehac ab ipso didactri loco acceptum, quam ut puerum missum faciant; imo fabrilium artium duplo majorem numerum, quam ante hac factum, ei se edocturos pollicentur. Complacuere Vadio Giganti conditiones istæ; statutumque est condictum est tempus, quo sese denuo visuri erant. Mox autem pœnitudine ducti sunt genii nimio pluris acquisitum ipsis famulitium illud. Igitur Vadium Gigantem de novo aggrediuntur dicentes, eum nisi condicto die ad filium recipiendum accedat, arbitrii ipsorum rem fore, ut juveni caput præcidant. Hanc etiam conditionem se non refragari dicebat Vadius, qui et mox ad abitum se paravit; et vero vocatum seorsim filium suum Velentum, ad privatum colloquium, sese extra montis illius claustra comitari jussit. Paruit dictis filius, colloquutique sunt multa ac prolixa. Ensem forte habebat Vadius Gigas, quem sub arbustis inditum condebat, nullo apparente vestigio. Simulque affatus Velentum filium, sese ad condictum inter ipsos diem si minus adventare contingat, indigeatque interea filius, vitæ suæ insidiantibus geniis, hocce tunc accepto ense, fortiter atque viriliter se tueatur, digno facinore potius, quam ut ipse geniis succumbat. Id nimirum in decus suæ familiæ futurum, masculam prolem, non sequioribus sexus filiam se progenuisse. Ac vero si propitia adspiraverint fata, adventurum utique se ad præstitutum diem. Talia inter se collocuti, sua quilibet discedunt via, profectusque est ad prædium suum Vadius; Velentus vero intra montis repagula ad genios se recepit. In addiscendis autem operis duplo majores quam ante fecit profectus,

eigi leingi sins hagleiks niota, thviad their eiga ved a lifi hans og nu lidur a thessa tolf manudi, tha vil Vadi Rise fara eptir syni sinum helldur firr enn sidañ, firer thvi ad long var leid, enn hann vill ecki koma eptir stefnudagenn. Og heimañ fer hann, og fer nu bædi dagfari og nattfari alla sina leid, til thesz er hann kemur i thann stad, er stefna var logd theirra i midlum, og kom thremur dogum firr enn mællt var, og var nu lukt bergit firer hanum og kom hann ecki in, og legst nidur eins stadar as bergino, og vill thar bida thesz er ad hondum kemur thar til upper lokid bergid firer honum. Enn af theirri hinni akafu ferd, er hann hafdi farit hrædilega langa leid, tha var hann miog modur ordinn, og firir tha sok sofnar hañ, og sefur mioc fast og leingi, og ecki er hañ illifur, liggur nu sem kominn er, og rytr sua ad langt matti heira, og tha giorer regn sua mikid, ad furda var at. J thessu bili kemur eirn landskialfti mikill, og leiser or fiallino of ann eina skridu med miklu watni og vidi, grioti og molldu og mikilli jordu, og leipur ifer Risann, og lætur Vadi sua lif sitt. Nu er kominn stefnudagurinn, tha luka Dvergarnir upp bergino, og ganga ut og hyggia ad ef Vadi Rise væri kominn epter syni sinum Velent. Velent geingur nu ut af berginu uti stalls hlidina, skigner ad fedur sinum, og sier hann hvergi, geingur i eina fialls-hlid og sier hvar nyhlaupenn er ein skrida, og kemur hanum i hug ad su skrida mun firerfarit hafa fedur hans, og sier had eige er thar gott till hefnda ad leita, og minnist a hvad fadir hans hafdi radit honum adur their skilldust, og nu leitar hañ hvar sverdit muni vera folgit og geingur hann first ad leita med

tandemque indefesso studio secretas quascunque geniorum artes perdidicit, ipse interea frugi famuli officio functus, dominis suis complacuit, invidentibus licet felix ingenium juvenis eximiosque in sua arte profectus. Apud se vero pensitabant, haud diuturne ipsi proficuam fore industriam hancce, quum ipsorum in arbitrio vitæ ejus versetur discrimen. Labente nunc ad finem annuo illo spatio, Vadius Gigas consultum duxit itineri maturando operam dare, ad recipiendum filium suum, siquidem longior erat via, ac condicto die adesse conveniebat. Igitur viæ se committens, interdiu noctuque progrediebatur donec ad locum appelleret condictum. Adveniens igitur integro triduo ante præstitutum tempus, montem interclusum repperit, aditusque obseratos. Quapropter juxta montis radicem pronum corpus projiciens, illic opperire maluit, donec mons ipsi repanderetur. Ob longius autem iter, assiduisque viæ molestiis plurimum fatigatus somnus sibi obrepsit profondior, quum ipse delicatiori vitæ haud assuetus, humi cubile suum cepit. Dumque altius stertit majores sonans ronchos, qui longius exaudiebantur, pluvia forte vehementior præterque solitum exuberare cœpit. Excitato simul terræ motu ingenti, ex edito montis loco molem aqua, stipitibus arena atque pulvere commixtam dissolvit, quæ ad imum delapsa, superne Gigantem effusa, necem ei attulit. Illuxerat tandem condictus dies, quum genii monticolæ, montis repagulis reseratis, foras prodeunt, spectatum post Vadium Gigantem, numquid ad recipiendum filium suum adventasset. Prodibat etiam Velentus extra montis claustra in subjacentem campum, patrem suum studiosius inquirens; sed frustra ubique. Tandem ad proximam planitiem delatus, molem ex montis præcipitio collapsam animadvertit, unde et patri suo noxam adfuisse suspicatus est, inulto licet. Igitur præcepti a patre suo ultimum sibi dati memor, ensem occultatum indagare in animum induxit. Quapropter

skridunne, hyggur nu ad hvar er riskiarrit thad er Vadi Rise fal sverdit i, og er riskiarrit upp geingit allt. Nu thyckir Velent mikill vandi a sinu mali, fadir hans er nu dandur, og hann sialfur til dauda radinn. Litast hann nu umm og sier hvar uppkoma sverdshiollt ur jordunni, og geingur Velent thar til og kipper upp sverdinu og sier a og mœllti-hvi mun eg thurfa nu ad fela mier hid verra. Hann sier hvar Dvergarner standa a einu bergi og stast uiñ; geingur Velent upp a bergit, og hefur sverdit undir skauti nockvit, og lœtur tha eigi sia, geingur ad theim sem honum var nærri, og hoggur hañ banahogg, og thvi næst drepur hann bada tha. Nu geingur Velent i bergid og tekur tol theirra oll, og allt thad gull og silfur er hann ma vid-fara. Sidann tekur hann eitt hrosz er Dvergar hofdu, og klifiar hann thad af gulli og dyrum gripum er Dvergarnir attu, og tho tok hañ sier byrdi sem mesta fieck hann borid, og vendir nu nordur til Danmarkar, etc., etc.

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circa montis præcipitia scrutatus, paludem illam sectabatur, juxta quam gladium condiderat Vadius Gigas, repperitque hanc aqua exuberantem. Animo itaque vehementer angi cœpit Velentus super obitu patris sui, qui et imminente sibi nece, anxius dum rimatur oculis, forte prostantem ex humo capulum gladii conspexit. Igitur propius accedens Velentus, extractoque gladio infit: Haudquaquam tristiora se amplius timere fata. Jam stantes in montis colle proximo genios huc illuc prospectantes observat. Ad eos itaque in sublimia tendit, gladium sub tunica evaginatum gestans, ipsis non animadvertentibus. Aggressus autem proximum qui occurrebat genium, lethali vulnere eum percussit, ac mox etiam secundum. Hinc montem ingressus Velentus instrumenta ipsorum fabrilia occupavit omnia, auri etiam argentique pretiosa quæque, quæ reperiebantur. Proxime accepto jumento ex peculio geniorum, auro ac suppellectile pretiosa illud oneravit, ipse etiam onus haud modici ponderis dorso suo bajulandum imposuit, versus borealia Daniæ loca viam capescens, etc., etc.

Maintenant, mon cher Henri, permettez-moi de vous donner quelques détails sur les hommes et sur les lieux qui en Angleterre ont porté le nom de Wade et qui le portent encore aujourd'hui.

Matthieu de Westminster, Roger de Howden et Siméon de Durham parlent de chefs anglo-saxons nommés *Wada* [1].

Le moulin de Wade (*Wades Myll*) est mentionné dans un ouvrage de Samuel Harsnet [2].

Non loin de Scarborough (Yorkshire), dit Leland,

Mougreve castelle stondish upon a craggy hille; and on ech side of it is an hille far higher then that whereon the castelle ston-

[1] « Per idem tempus, rex Northanhumbrorum Eardulfus, in loco qui *Bilingeho* dicitur, prælium commisit contra Wadum ducem, et alios quosdam conspiratores suos. » *Flores historiarum per Matth. Westmonast. collecti*, A. D. 798, édit. de 1601, in-folio, p. 151, ligne 11.

« Anno 798. Coniuratione facta ab interfectoribus Ethelredi regis Wada dux in illa coniuratione cum illis bellum inierunt, contra Erdulfum regem in loco, qui appellatur ab Anglis Billingahon iuxta Wallalege, et ex vtraque parte plurimis interfectis, Wada dux cum suis in fugam versus est, et Eardulfus rex victoriam regaliter sumpsit ex inimicis. » *Rogeri de Hoveden Annalium pars prior*, apud H. Savile, p. 406, l. 27.

« Quo anno Ealchere comes cum Cantuariis et Wada dux cum Suthriis in insula Thenet acriter bellum ineunt contra paganos. » *Simeonis Dunelmensis Historia de gestis regum Anglorum*, sub anno 854, apud Rog. Twysden, col. 140, ligne 1. Ce chef est appelé *Huda* par Florence de Worcester. Voyez l'édition de 1601, p. 583, ligne 12.

[2] *A Declaration of egregious popish impostures to withdraw the heart of her maiesties subjects from their allegiance*, etc. *under the pretence of casting out devils, practised by Edmunds alias Weston, a Jesuite*, etc. London, 1603, in-4°, p. 104.

dish. The north hillè on the toppe of it hath certen stones communely caullid *Waddes Grave*, whom the people there say ot have bene a gigant and ouner of Mougreve [1].

Écoutons maintenant Hinderwell :

What makes it (Dunsley, a village) more considerable is, a Roman road which leads from it, many miles over these vast moors and morasses towards York. This extraordinary road, at present disused, is called by the country people Wade's Causey, concerning which they relate a ridiculous traditional story of Wade's wife, and her cow [2]. It is however, worthy of observation, that this name accords with Camden's Saxon duke Wada, who, he says, lived at a castle on these coasts, and probably in the deserted Roman fortress, or station [3]. Two stones, about seven feet high, and placed at twelve feet distance, are called Wade's Grave, as they believe that this Saxon prince was a giant. These stones are, probably, ancient sepulchral monuments [4].

Il y a un *Wade-Bridge* dans le pays de Cor-

[1] Leland's Itinerary, vol. I, p. 59.

[2] « The fabulous history is, that Wade had a cow, which his wife was obliged to milk at a great distance, on these moors, for her better convenience, he made this causeway, and she helped him by bringing great quantities of stones in her apron; but the strings breaking once with the weight as well they might, a huge heap (about twenty cart load) is shown that dropped from her; the supposed rib of this monstruous cow is still shown to such as visit MULGRAVE *Castle*. But Mr. Charlton conceives it to be the bone of a whale; the common people, however, are still infatuated with the ancient opinion. »

[3] Voyez, sur Wade, Camden's *Britannia*, édition de Richard Gough, vol. III, p. 18, col. 1; p. 80, col. 1; p. 81, col. 2; p. 252, col. 1, et p. 245, col 2.

[4] *The History and Antiquities of Scarborough, and the vicinity; by Thomas Hinderwell*, second edition. York : printed by Thomas Wilson and son, 1811, p. 18, 19.

nouailles. Voyez le *Topographical Dictionary of Wales* de Lewis, à ce mot.

Il existe aussi dans le comté de Hertford, hundred de Braughing, un lieu nommé souvent *Wadesmill*[1] et d'autres fois *Westmill*[2].

Il est parlé d'une terre de Wade dans la charte suivante qui se trouve à la Tour de Londres[3] :

Rex, etc. vicecomiti de Suhamtonia, etc. Precipimus tibi quod

[1] *Index villaris*... London, M.DC.XC. in-folio, p. 367.

[2] *The History and Antiquities of the county of Hertford, by* Robert Clutterbuck. London : printed by and for John Bowyer Nichols, 1827, in-folio, vol. III, p. 318. Voyez aussi N. Salmon, *the History of Hertfordshire*. London : printed in the year M. DCC. XXVIII, in fol., p. 233. Ce dernier parle de Westmill comme étant dans un certain hundred; mais dans sa carte, il donne dans le même hundred West Mill et Wades Mill comme deux endroits différents. Dans le *Beauties of England and Wales*, volume de l'Hertfordshire, on mentionne Westmill et non Wadesmill. Ce dernier nom paroît être le plus ancien et avoir été par la suite changé en Westmill.

Enfin notre ami, M. Wright, nous écrit :

« After some researches, I find that Wades Mill is a hamlet in the parish of Standon, in Hertfordshire, hundred of Braughing, and has nothing to do with West Mill. Its mill and probably its name, is much older than I expected, having apparently been there in the time, and before the time, of William-the-Conqueror; and it is not absolutely impossible that its name may have something to do with Wade. I find that it is situated on the ancient Erming street, and that its name has by some been supposed to be derived from the Roman *vadum* which is believed to have been in this spot. After all, I find by some monuments in the church, that there was a *Wade* who lived in this parish about the fifteenth century. Was he derived from an older family who had given name to the place, or from a family who had taken their name from it, is a question. I can give you no exact authority for all this, for the historians of the county have given no very direct account of the place. »

[3] Rotuli de Liberate, 5° Johannis, Anno Domini, 1204.

permittatis W. comiti de Arundellia [habere] in pace terram de Wade, quod est de feodo suo, sicut eam habere solet, unde idem comes habuit homagium et servicia. Per G. filium Petri, etc. [1]

Quelques savants étrangers, entre autres feu M. Douce, trompés par la ressemblance des noms, avoient pensé qu'on pourroit retrouver le roman de Wade dans le *Roman de Gayde* ou *de Gaydon* qui se conserve en manuscrit à la Bibliothèque Royale. Nous n'avons eu besoin que de lire le début de ce dernier ouvrage pour nous convaincre qu'il n'offroit rien de commun avec les traditions scandinaves ou anglo-saxonnes. Voici ce début tel qu'il se trouve dans le MS. 7227-5, Colb. 658 [1] :

Qui or voldroit entendre et escouter
Bonne chanson qui molt fait à loer,
C'onques traïtres ne pot nul jor amer,
Ne li fu bel qu'il en oïst chanter?
C'est de Gaydon, qui tant fist à loer,
Dou duc Naymmon, qui tant fist à amer,
Et dou Danois, qui fu nés outremer;
Aprez de Charle nostre emperère ber,
Qui en Espaingne fu tant por conquester,
Qu'aprez les pères convint les fiuls aler, etc.

Vous le voyez, mon cher Henri, voici un héros

[1] La suite des aventures de ce chevalier, devenu ermite, se trouve dans *le Moniage Guillaume d'Orange*, MS. 6985, à partir du folio 266, verso, colonne 2.

réel où romanesque qui a laissé un souvenir profond sur le sol de la vieille Angleterre; dans le seizième siècle encore, vous ne fussiez pas allé loin sur la terre britannique sans rencontrer quelqu'un qui vous eût parlé de Wade et de son bateau, et raconté ses longues aventures qui étoient du domaine de la fable ou qui s'y rattachoient; et maintenant, à moins de quelque bonne fortune d'érudit, nous sommes privés pour toujours de la partie la plus intéressante, sinon de la totalité de cette tradition. Les lecteurs de Chaucer maudissent Speght qui a laissé s'éteindre la lumière qu'il avoit entre les mains, et ils ne se doutent pas que la postérité en agira peut-être de même à leur égard; car telle est la nature de l'homme : il ne sent vivement tout le prix d'une chose qu'autant qu'il l'a perdue sans retour. Il n'est pas d'ouvrage relatif à l'ancienne littérature françoise où l'on ne déplore plus ou moins amèrement la perte du *Roman de Tristan*, que Chrestien de Troyes avoit composé au XII[e] siècle, et l'on ne jette pas même un regard sur les autres poëmes chevaleresques du même auteur qui se trouvent dans nos bibliothèques. Quel est le savant de l'Artois qui ne voudroit connoître l'histoire de Regemar comte de Boulogne, tué par les hoirs d'Odre, qu'on récitoit au dîner de Noël devant le

comte de Guines[1]; ou le roman du Silence de Gautier Silens ou Silentius[2]? Quel est l'érudit normand qui ne soupire après les récits des jongleurs du XIe siècle, relatifs à Guillaume Longue-Épée et à Osmont, au comte Riouf, à Anquetil le preux, à Bathilde d'Espagne[3]? Que ne donneroient pas les antiquaires lorrains pour retrouver le *Roman du Sire de Bellemont*[4]? Et cependant, ces recher-

[1] Lambertus Ardensis, *Reliquiæ manuscriptorum omnis ævi*, ed. Petro de Ludewig, t. IIX, cap. XIX-XXII, p. 598-405.

[2] Lamb. Ard., *Preuves du liv.* II. *de l'Hist. de la maison de Gand et de Guines*, p. 115; *Reliquiæ manuscriptorum omnis ævi*, t. IIX, cap. LXXXI, p. 474. Voici le passage :

«Quid amplius? Ipso quoque præceptore et monitore (Balduino Ghisnens comite, qui floruit in secunda parte duodecimi sæculi), magister Walterus Silens sive Silentius nominatus, dum Ardeæ dominaretur et in Ardea forum causarum et mercatorum Gillerlam nuper ædificasset et plumbeo tabulatu contexisset, librum quem ab agnominatione suæ proprietatis Silentium, sive *Romanum de Silentio* nominavit, tractavit, composuit et exornavit.»

[3] A jugleors oï en m'effance chanter
Ke Willame jadis fist Osmont essorber,
Et al conte Riouf li dous oilz crever,
Et Anquetil le pros fist par engin tuer,
Et Baute d'Espaigne o un escuier garder.
Ne sai noient de ço, n'en poiz noient trover;
Quant jo n'en ai garant n'en voil noient conter.

Rom. de Rou, I, 106, 107.

[4] Dans le procès de Jeanne d'Arc, il est beaucoup question d'un bel arbre qui se voyoit à Domremy, aux environs d'une fontaine, et auprès duquel le bruit public disoit que les fées venoient autrefois. « Un d'entre eux (les témoins) dépose de l'origine de ce bruit fabuleux ; il a entendu lire dans un roman, *in romano*, qu'un seigneur de Bellemont, nommé Pierre Gravier, y venoit autrefois pour visiter et converser avec une dame, que le livre appelle la Fée. » *Notices et Extraits des Manuscrits de la Bibliothèque du Roi*, t. III, p. 300.

ches ne se font pas et nul n'y a même provoqué. Puisse ce funeste oubli enfin avoir un terme non seulement à l'égard de Chrestien, mais encore pour les autres trouvères ses contemporains ou ses successeurs! Leurs poèmes valent bien la peine qu'un habile éditeur leur donne la lumière de l'impression : ce sont des diamants qui n'attendent que le lapidaire. J'ai parlé seulement des trouvères, parce que les troubadours provençaux ont eu l'illustre Raynouard; que les anciens poètes anglois ont John M. Kemble, Thorpe, Sir Frederick Madden, David Laing et Thomas Wright; les Danois Finn Magnussen; les Allemands Von der Hagen, Jacob Grimm, Karl Lachmann, Benecke, Hoffmann, F. Wolf, Moriz Haupt, etc., et que les vieux chantres espagnols des XIIIe et XIVe siècles seront bientôt délivrés par vous, mon cher Henri, de la prison poudreuse dans laquelle ils étoient oubliés depuis tant de siècles. Accomplissez sans perdre de temps une aussi belle œuvre : parmi les applaudissements qui l'accueilleront à son apparition, vous entendrez ceux de votre affectueusement dévoué

FRANCISQUE MICHEL.



